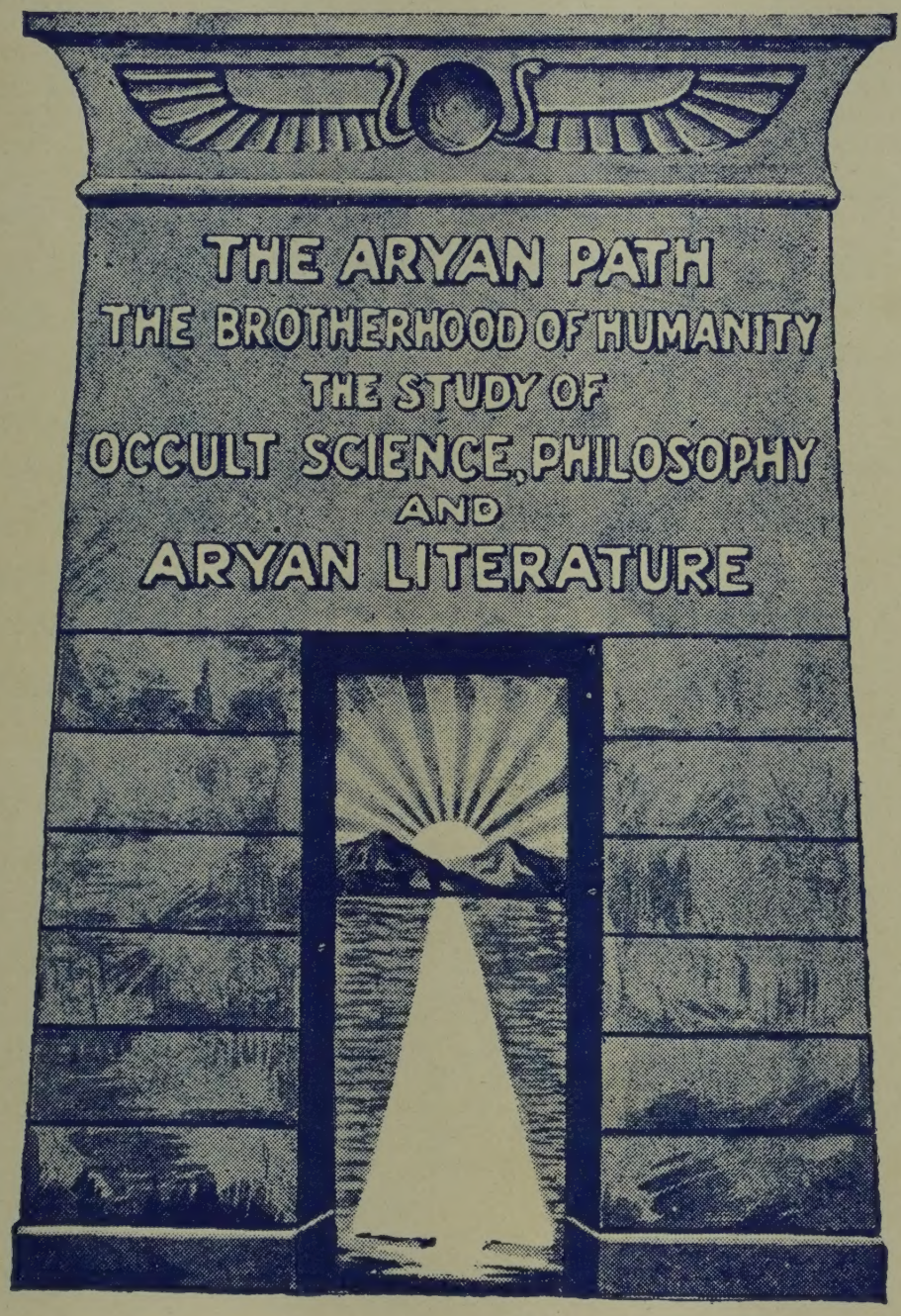
THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XXVII No. 5

March 17, 1957

I have never found an insistence on my so-called rights at all necessary. They preserve themselves, and it must be true if the law of karma is the truth that no man offends against me unless I in the past have offended against him.

In respect to man, karma has no existence without two or more persons being considered. You act, another person is affected, karma follows. It follows on the thought of each and not on the act, for the other person is moved to thought by your act.

—W. Q. Judge

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th March 1957. VOL. XXVII. No. 5

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AUM

THE THEOSOPHICAL MOVEMENT

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WILLIAM QUAN JUDGE

A TRUE ASCETIC

The Spring Equinox is an important day in Nature's calendar. The Good Law determined that W. Q. Judge, who ever respected karmic decrees, should pass out of his borrowed body on that day in the year 1896. The age of his body was 45; who can say what was the age of the soul which occupied that body? That is measured by the aspirations, efforts and achievements of the embodied spirit in any given cycle of Nature.

W. Q. Judge contacted H.P.B. at the age of 24 and saw with his eyes the Eye of the teacher, friend and colleague. For 21 years he lived his inner life and laboured for the Cause of the Great Lodge in the outer world. His inner life was a persistent endeavour to think righteously according to the Wisdom of Theosophy and to build by imagination the feeling of loving service of mankind. Inner thought and feeling showed him the Path of Duty. He walked that Path; he taught others to walk it. Naturally, the Scripture of Duty, the *Bhagavad-Gita*, became his favourite book. Though the English translation of the book had existed for a century, it was not much known at the time. Mr. Judge made it his very own, and helped others to make it their own.

Mr. Judge never found fault with his environment. Early he acquired the art of turning the forces of evil to good. He did not procrastinate in transmuting what he perceived or felt to be his limitations into faculties and virtues.

Mr. Judge was a man of action, wherever he found himself. He had a very resourceful heart and he followed the guidance of that heart in moulding his mind and in doing his deeds. His Occultism was first, last and all the time to act from within without. He emphasized the fact that what one felt and thought was causal and consequential; deeds were but effects. The activity of consciousness was on the planes of thought and feeling; its active force was the force of speech; deeds were but material effects of the combined expression of consciousness and force. This was the metaphysical basis of the great Chela's visible life.

Sense control, necessary for the concentration of the mind, was a novel idea when Mr. Judge began his practice of Occultism in the incarnation which came to a close in 1896. In the East, especially in India, spiritual life meant religious formalism; aspirants to the inner life were told to retire to the forest or to the mountain top, disdaining society and the world of the senses and of activity. The result was injurious to the country; yet even now this mistaken notion of the spiritual life prevails in India. Theosophy taught differently, and H.P.B. pointed to the dangers of becoming "a false pietist of bewildered soul." Her pupils like Damodar and Judge osmosed, from the real inner life of H.P.B., the truth about Occultism.

H.P.B. was an Ascetic and her pupils learnt the right asceticism. In *Letters That Have Helped Me*, in his numerous articles, in *Notes on the Bhagavad-Gita*, Mr. Judge has taught the asceticism of *The Voice of the Silence* and the *Dhammapada*. Many are the quotations we can cull to point to his view of the right practice of asceticism. Only one will serve our purpose.

Writing to an aspirant, Mr. Judge said :—

> My view is that a man should always face his karma which is then of use to him, but if shirked it is not useful. If one is in a business not liked and can get no other, by sticking to it and acquiring the ability to be in it but not *of* it great good results.... "There is no world upto Brahma's that is free from Karma." Hence we do not escape it but only change one sort for another when we "kick against the pricks" and seek for new environment.
>
> It was by remaining steadily in business that I have been able to keep up the *Path* and other matters where the helpers were few; and I still stick to it. One needs a counterbalance and business gives it; and it also gives to the T.S. the strength derived from the very fact that its members continue to do all their duties.

He preached what he practised. We have purposely quoted the above because the extracts point to some important principles of the endeavour to make Theosophy a living power in our lives. Mr. Judge continued his legal business as duty called, but it should be noted that he earned his livelihood not only to feed himself and his wife, but also to nourish the Cause of Theosophy. He did not give to Theosophy what was left over after personal use; nor, let it be pointed out, did he overlook to gain, from the performance of business duties, experience and power for the good of the soul and the world of souls. "A man should always face his Karma which is then of use to him, but if shirked it is not useful." Learning while earning not only means acquiring knowledge of the art or the craft of business, but also implies the gaining of that knowledge which every business effort and incident offers to the soul. He pointed the way to earn for and feed the soul and not only the body.

Students of Theosophy of the present generation will find in Mr. Judge's letter quoted above a practical message for daily living. Theosophy can be and should be learnt and taught in the office and in the home, and not only at the U.L.T.

Real asceticism is the inner change which naturally leads to the outer change. What W. Q. Judge taught and exemplified can be summed up in these words of the Great Buddha :—

> Rouse your self by your Self, examine your self by your Self. Thus self-guarded and mindful you will live happily, O Bhikkhu. (*Dhammapada*, Verse 379)

EXTRACTS

The lower nature is insidious; machination is its second name. Don't you put overmuch of attention on its ebullitions. Who is free from weaknesses of temperament, limitations in perception, etc.? We belong to the mortal world of shadows, and to grow after the pattern of the Shining World of the Immortal Celestials we have to forget our personal self and fix our ideation and imagination on that which we truly are. Centre your gaze on your Inner Being of Light; as its beams penetrate the personality the latter shows the seeds of real progress. Do not feel dejected about your lower self, but let the patience and detachment seeds which lie buried within you fructify.

Of course we must note our faults and foibles and try to eliminate them with strict discipline. But some often indulge in thinking of them with a martyr-like attitude: "I am a miserable worm!" To brood over our weaknesses is to strengthen them. The right way of repentance is important.

What needs to be done to the lower nature is this: it should be kept engaged in doing things while the mind does not forget the Ideal, the Higher Thought. While the body, senses and organs are engaged in doing chores—bathing, dressing, tidying the room or work table, etc.—at the back of the mind should be the remembrance of the Spirit-Soul, of the Masters, of our colleagues and companions. Idle mind and idle heart are as dangerous as idle hands. The lower, personal self has for its basis *skandhas*; they have to be "cured." While study, meditation and higher work are very efficacious, "skill in action" along the lines indicated above contributes towards bodily and inner rest and refreshment.

OF REPENTANCE

[We have a very interesting book published in 1851 : *Essays, Poems, Allegories, and Fables with an Elucidation and Analysis of the "Bhagavat-Geeta"* by January Searle. The publishers were John Chapman, 142, Strand, London. The "Bhagavat-Geeta" essay is under the caption "Theosophy of the Hindoos" and covers 46 pages. The book also contains an essay entitled "Of Repentance" which we reprint below as it is of value to all students of Theosophy.—EDS.]

Whoso stands upon his conscience, and respects the moral law, has no need of an atonement; but if a man slip from that ground, and fall into the mire of sin, he can only be rescued by repentance, which, when it is sincere, leads thenceforth to new life and wiser courses. But it is hard to stand and easy to fall; and the old injunction, "let him that standeth take heed," has still a profound and practical significance. I think the "grace of God" has much to do with the stability of a man, whether he plant himself on the mount of Sinai or on that of Calvary. At all events there is a nameless and supersensuous power which keeps the heart pure, and strengthens each good resolution; so that our debt to the Unseen is immense. And yet without self-reliance we are but puppets in the hands of the showman: for this noble virtue is the pivot on which life turns; the only element in which the soul can expand itself and grow. True it is that we are girt about by limitations and necessities; yet consciousness testifies that when a man is faithful to his convictions, he is free—in the only sense wherein freedom is possible to a sentient being. By self-reliance, therefore, I mean obedience to conviction, whether it flow from the intellect, or from the whispers and teachings of the spirit, or from both united. But it behoves us to be mindful in all our speculations and doings, that we set not too high a value on the intellect, so as to exclude these spiritual admonitions; for in such case we rob ourselves of a divine privilege which is at once the crown and glory of man. Let the intellect have free development and play, and occupy all its sphere; let it sift and reason; let it sit in judgment and pronounce sentence on all lies, frauds, and deceitful inventions—on all tricks of men devised to enslave the mind and strip it of its right and liberty; but *quench not the spirit*; trust it rather to the end; for its silent whispers are the breath of God, and the source of all insight and wisdom.

We are in all things either too intellectual, or too superstitious. It is the vice of the age; the wise will avoid both extremes. If I disbelieve much, I likewise believe much. For the intellect, great as it is, cannot satisfy my aspirations but leaves me in the valley of Jehoshaphat, amongst the bones and skeletons of truth; and faith only can make them breathe and live, and clothe them with the garments of a divine beauty. But the modern tendencies are against faith and worship, in their highest form, and either flow back with superstitious yearnings to the dead traditions of the past, or seek to establish a mechanical religion as the expression and cultus of the age. We are the idolators of science, art, manufactures, and commerce; we have no longer a Temple for the Worship of the Invisible, for we no longer believe in the Invisible. Our civilization is an intellectual organism, and there is no room within its pale for reverence. A good man, however, can live out of its pale, and listen to what the spirit saith unto him; for it is by such listening alone that we can hope for the new revelation of whose advent the idolatry itself is the sure and certain sign; for says Kreeshna, "as often as there is a decline of Virtue, and an insurrection of Vice and Injustice in the world, *I make myself evident.* And thus I appear from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue." One revelation closes, and another begins, making the epochs and eras of the world; and these mighty events are brought about as much by crime and wrong as by intergrity and the high trust and faith of men. For as gold becomes purified from dross in the fires of the refiner, so evil develops good in the divine hands. There is a deep and hidden purpose in the intellectual tendencies and developments of the age, which will issue in the aggrandizement of humanity, and the exhibition of higher and

nobler phases of life and action. But in the meanwhile, those who see the way clear before them, and behold the red light of a happier dawn in the far distant skies, must be true to their vision, and follow not in the masques and mimes of the time, but keep the sacred fire of the altar always aflame. Beware of indifference—for this is death to the soul. Form high resolves, and fulfil them. Do not think, that it matters not *what* you think. Scepticism has no deeper grave than this into which it can plunge its votaries. There *are* eternal and infinite distinctions between right and wrong, which no intellectual demonstrations to the contrary can ever put aside. Hold by the right, tho thou perish on its golden horns. It is better thus to die, than to die living with wrong. The conscience is the dial of the man; do not blot out the image of God which burns upon its sacred disc. For as Emerson says, in a sibylline leaf which he left me, during his stay in England:—

> Brother, sweeter is the law,
> Than all the grace love ever saw;
> We are its suppliants; by it we
> Draw the breath of eternity:
> Serve thou it not for daily bread,
> Serve it for fear and want and need;
> Love it, tho it hide its light;
> By love, behold the sun at night;
> Tho the law should thee forget,
> More enamoured, serve it yet.
> Tho it hate thee, suffer long—
> Put the spirit in the wrong!
> That were a deed to sing in Eden
> By waters of light, to seraphs heeding.

And the thought contained in these lines brings me back to the proposition I set out with—that whoso stands upon his conscience, and respects the moral law, has no need of an atonement. And yet I must again repeat the second part of it, for the law cannot save its breaker: if, therefore a man slip from that ground, and fall into the mire of sin, he can only be rescued by repentance, which, when it is sincere, leads thenceforth to new life and wiser courses. Let us look then awhile into the nature and spiritual functions of repentance. There is to me something at once sad, grand, and holy in it: for it is the transfiguration of the soul in its crucifixion and agony, and we behold the heavenly glory thro the bleeding brow and thorns. But regarded from the platform of the intellect it is painful and humiliating. For what is repentance but an acknowledgment of our own weakness in some evil we have committed? And to be weak, says Milton, is to be miserable, doing or suffering. Yet in the spiritual sense, repentance is a sign of greatness as well as of weakness; it shows the elasticity of the spirit and how instinctively it rebounds to its sphere, like a lost angel to its heaven. The theologians may say what they please, but even upon this bad text I will take my stand, and preach the inherent virtue of man. No one loves sin, which in itself is foul, ugly, and obscene; nor can he be tempted to its embraces, unless the mask of beauty or of pleasure be thrown over its features. In the fiery heat of the blood, when the passions are wanton with excitement, we may be caught in this snare, but the cool hour of reflection arrives, and we shake it off as leprosy and a curse. For the soul is always pure, and delights not in frauds and sorceries, but is for ever enamoured of that divine beauty in whose image it is fashioned.

A man ought to be so well balanced that sin should be foreign to his nature; in other words, he should be master of himself, and suffer no miasma of the passions to foul the purity of his spirit. We are to use, not abuse, our faculties, which even in their lowest functions are all good and proper to man, and can only be rendered evil by lawless fruition. I do not believe in asceticism, in the abnegation of any part of my proper nature; for this is treason to life and God, and is as truly a sin as the most open transgressions. It is melody and not discord which should result from the human organism; and man ought to be at once a poem and an oratorio. But the world is made up of imperfect men, and we are all more or less tainted with the disease of Eden. We must not expect, therefore, to witness miracles of virtue in human conduct, altho we cannot set up too high a mark for the aim and enterprise of life. "Much depends upon aiming high enough," was the sound remark which the present Lord Fitzwilliam made to me in an audience I had with him upon public concerns. And it is certain that noble endeavours bring out all that is great

and chivalrous in man, and save him from the meannesses and guilt which defile the beaten causeway of ordinary life. If we know our work, and do it with rectitude as a thing in harmony with our nature, we are free from the bonds of the law, and repentance, which is the Magdalene of the soul, shall never weep with us upon our hearthstones. It is difficult, however, if not impossible, to pass thro life without a misdeed, or a blot upon the escutcheon of conscience. No man that I have yet heard of has said to his maker at the end of his career: "Behold, I return to thee, thine own image, unsullied!" To err is human, and the errors of a good man are the weeds of his beauty, and add to his adornment, because he is *wiser* for the wearing of them, and henceforth knows their habitat in the Flora of Morals. But the over-righteous man, who relies upon his strength of intellect and his good deeds to keep him in his integrity, is neither so good nor so beautiful as the soul that has sinned and conquered. For humility is greater than pride, and fuller of the divine majesty—in the same manner as the poor Publican, smiting his breast and calling upon God to be merciful unto him, was a grander and nobler sight than the stony and imperious Pharisee who thanked God that he was not as other men were.

I do not desire, however, to be regarded as the apologist for sin and the traducer of virtue; for my remarks in the instances spoken of concern the inward motives of conduct rather than the outward conduct itself. Sin is at all times sad and debasing, and can only be softened in its aspect by the sorrow and amendment of the sinner. But there is as deep a sin in the pride of the Pharisee as in open misdeeds. We are too apt to judge of actions by their *face*, forgetting the significant words of the Master touching the rottenness and dead men's bones within the whited sepulchres. Good deeds are the counters which pass for gold with the world, and may really *be* gold; but as Kreeshna says, if they be done for the sake of reward, they are not approved in the high court of Brahma, who will have men act from love to him alone. Nevertheless, it is not good for a man to repent too much. Let him acknowledge his fault, and do better for the future. Life is too short to waste in useless regrets; and regret itself is disease, unless it lead to prompt and noble action. There are persons in the world, however, who are so constituted that the conviction of sin unmans them, and throws them upon the spikes of torture, in the agonies of despair. But even this insanity is better than the death of indifference, to which the Pyrrhonist and the profligate have reduced themselves. For so long as there is vitality in the conscience there is hope for the man, but there is no hope where there is no vitality. Hence we should guard ourselves against the death of conscience; or that indifference to good and evil which, whether it be a result of the intellect or of habitual moral transgression, is alike destructive of the high interests and concerns of the soul. True it is that when a man is balanced on the Poles of Truth, as Lord Bacon expresses it, and is conscious of the rectitude of his motives in the sight of God, he can afford to be regardless of the outward good or evil of the actions which spring from them; and this state is commended in the Geeta as the highest to which a man can arrive in the mundane life. For the inner world of man is governed by spiritual laws which are certain in their operations and results, and bring him heavenly largess or moral loss, according to the rectitude of his purpose; but the outer world, tho equally certain and necessary in its laws, has a dark and obscure administration, and when we have acted, we know not whether good or evil will come of it. Apparent good, as the result of action, is often disguised evil; and apparent evil as frequently turns out to be disguised good. And in this sense only can a man look with indifference upon good and evil. For the Great Spirit whom all peoples have agreed to call Providence, on account of the wisdom and beneficence which so manifestly control all events, is a just and safe legislator, and will bring darkness to light and evil to good.

There are two kinds of repentance, *viz.*, the *theological* and the *intellectual*, which it is proper to state here with distinctness, that they may not be confounded, although both involve intellectual acts, and are conditions of the mind springing from previous judgments. Theological repentance

results from a conviction of a man's own general sinfulness, when he compares his vices and shortcomings with the divine life and purity of the great Exemplar. The intellectual repentance refers to some particular act, or to the general conduct which is recognized as a violation of the moral laws. In this point there is no analogy between the two states. For the theological conviction of sin during the process of repentance disarms a man of his very senses, and turns them against him into open and violent enemies. All the dreadful penalties and horrid pains recorded in the penal statutes of Christianity against the sinner, take such absolute possession of his nature that he is scared into madness, and sits in mute and awful despair, amidst the ruins of his intellect. He feels his own unworthiness, and acknowledges it in wild sobs and gasps of agony. He is a sinner, polluted, ulcerous, and black, thro every fibre of his being—polluted with an hereditary curse from his very birth. He repents, but how can repentance save him? Can repentance wash away the past deed? or cleanse the deep corruption rolled into his veins and heart from the common sewerage which six thousand years of sin has accumulated amongst mankind? And finally comes to his aid the idea of the atonement; and he sees thro the fiery chaos and dark bewilderment of his soul the beautiful and loving eyes of the Saviour, who speaks to him of peace, life, and immortality. It is a sad and doleful tragedy; and the repentance is a priests' trick; a burning purgatory thro which the soul is lashed by a whip of lies. Repentance of our sin is a holy act, and brings with it—to a mind not diseased by the awful dogmas of innate depravity, with eternal torments as its consequences—both pardon and consolation. I know not how this happens, for it is dark and mystic in its process, altho so beautiful and beneficent in its results. But we get a true insight here into the mystery of atonement; for the meaning is this—*at-one-ment* with God; and the repentant man is once more in harmony with God's laws, and is thus literally at-one-with him. Nevertheless, some result *does* spring from the theological process of repentance; but it is painful to think that a theory so full of fright and torture should have been invented to produce it. GOD IS LOVE; and he takes the sorrowing and repentant soul to his bosom, and fills it with peace and joy. I cannot hide my deep conviction of the truth of this divine influence and fatherly care, and we need no other. This sufficed the old Patriarchs, Prophets, Priests, and Sacred Bards; the old generations in the early morning of time; and I also am content to abide by it, with gratitude and affectionate thanksgiving. Shall we not trust the spirit and the intellect, with so large a tradition of their power and truth behind us? so full a conviction within us? I think we shall; and this trust will grow, and produce golden fruits.

We are safe without dogmas; and need not attempt by such ladders to scale our way into heaven. Morality is the keystone of the world's arch, and upholds it with its iron clasps—and, as Plato said, there is also the Divine above us and around us. Let us stand then on the Keystone of the arch, and clothe ourselves with the Divine beauty: so shall the stars of the firmament, and the hills and seas of the earth, take a glad part in the sacred anthem of our Lives.

Let Truth be your very self, O King of Kings! On truth all the worlds rest. Truth is said to be their main principle. Immortality depends on Truth: Truth is the solemn vow of the good.

—*Sanatsujatiya*

"THE PASSION OF FOOLS"

> Anger is the passion of fools; it becometh not a wise man....Anger is the destruction of all that man obtains . . . and prevents the attainment of emancipation. The sages shun wrath. Be not thou subject to its influence.
>
> —*Vishnu Purana*, I. i

Men and women in our civilization are surrounded with so much false knowledge that they do not take vices like anger, irritability and impatience very seriously. They make excuses for them, condone them. In "civilized" society it is not considered an evil to feel wrathful, so long as an exhibition of irritability is not made, unless one can shape it to a form called "righteous indignation."

It becomes necessary for the student of Theosophy to revise his own estimate of this vice and help others to do likewise. We must train ourselves to look upon it as a veritable Gate of Hell; that is the first step. The tendency to make excuses for our own weaknesses should be checked. There is no such thing as "righteous anger." No matter what the cause which arouses anger in us—it is more often a trifle than a major wrong—there can be no escape from its evil consequences.

Anger is one of the greatest obstacles in the way of those desirous of living the higher life. As explained by Mr. Judge in his article "The Culture of Concentration" (*U.L.T. Pamphlet No. 18*), anger has the effect of violently shaking, or pulling apart, or bursting into fragments, the inner man and hindering all progress. It debases man, making of him worse than a beast. It effects nothing, and hurts the one who is possessed by it more than the one against whom it is directed. As a Chinese proverb puts it, "The fire you kindle for your enemy often burns yourself more than him." We often suffer much more from anger than from the very things at which we are angry.

The light of knowledge, the motion towards righteousness and the perception of his own abject condition are absent when a man is filled with rage. Most people suffer from a temporary rising of this vice, and it is ordinarily recognized that when so attacked a person is disabled from reasoning, even from cerebrating. We use many common phrases that show our recognition of this fact: "He was so infuriated that he lost his mind"; or, "He was so angry he could not speak"; or, "He was so enraged that he made himself ridiculous"; and so on.

Occult Science teaches that when we are angry certain types of elemental beings or nature forces are aroused. The *Gita* says that for the performance of every act five "agents" are necessary, and one of these "agents" is called "the presiding deities." Our bodies are composed of small lives of many different kinds, each of those kinds acting only in response to particular impulses. There are within us lives or elementals which feed on irritability; it is their nourishment. When we give way to anger these elementals are awakened from their slumber and begin to eat, so to say. This activity goes on till they feel exhausted and once again go to sleep, to be aroused again.

The force of anger does more than harm the individual himself. Every thought is dynamic, every word and act a potency. The destructive power of our wrathful thoughts, words and deeds stirs with responsive thrill the lives or elementals in the surrounding atmosphere and in the objects we contact. Wherever our eye falls in our wrath, wherever our voice sends its discordant notes, myriads of beings catch the message and pass it on throughout the universe. In ages yet to come, these lives will confront us and demand their reckoning.

Now our getting angry or impatient creates in us an impression which is subject to cyclic law. Just as there is the ebb and flow of the tides in the ocean, so in man we have tides, which are called the constant return of these impressions. Every thought we think, every act we perform, every impression of any kind that we have, will inevitably return under cyclic law. Habits of any kind are instituted by repetitions. The first time we do a thing, it is not yet a habit; but if we repeat the action and keep on repeating it,

finally it becomes automatic. So it is with anger. With the knowledge of cycles, and by watching the return of the impression of anger which we have created, we shall find that it is within our intelligent control.

It is no use, as certain schools of occultism advocate, trying to exorcize the elementals of anger by one magical exercise or another; they will inevitably be drawn back to us. It is only by setting up an opposite thought or feeling, by implanting in ourselves another impression, of patience, calmness and tranquillity, that the old cycle of irritability and anger can be weakened and destroyed. Not finding the necessary food, the elementals which live and thrive on the vibrations of irritability will *ipso facto* leave the individual.

The task of substituting calmness for anger is not an easy one; we will not succeed the first time, nor even the second time, perhaps, but if we keep up the effort we shall find that, while formerly the elementals of anger were aroused, say, every day, now they are aroused after longer and longer intervals, and by and by we shall have learnt to think of ourselves and all that concerns us, ever and always, "with the calmness of a stranger."

How can patience and tranquillity be attained and persistently maintained under all circumstances? To begin with, we must learn to get rid of the personal idea—to forget ourselves in working for others. Our likes and dislikes should not be made the basis for action. We must cease to resent what another has done or failed to do, or the personal injuries which we think are done to us. We need to gain the firm position that nothing can really injure us, that we are brave and strong enough to endure anything, and that the circumstances in which we find ourselves were caused by ourselves, can be met by ourselves, and are the very ones needed for our unfoldment. It is no use wishing that things were different. Even seeming evil can be and should be turned to good. We must learn to trust and lean back on the Great Self, the Real, which is never moved, but moves all things; sees all, without being involved. Any lesser trust cannot be permanent, for everything else is impermanent. No one can disturb us if we look upon that other as an expression, pleasant or unpleasant, of the One Self. No event or condition can upset us if we recognize it as Karma, the motion in and of the One, and thus the property, good or ill, of all. We have to be like the great bed of the ocean that is never moved, though storms may ruffle its surface. Calmness has been compared to a rock; waves of irritation may dash against it, but cannot affect it.

To be engaged in study and service in the spirit of sacrifice is the best protection against this archfiend whom few can escape. Charity and love—absolute toleration—are the strongest armours that make us invulnerable to this enemy of progress. If we persevere in our efforts,

> then, when the time comes again and oft—as it will till the enemy is fast enchained—when vexation and impatience seek to rend thy soul in twain, the calmness of thy reason shall be stronger, and allay. Within the chalice of thine heart a magic Essence is: it rests immovable and calm though it pour forth to all the universe of balm and healing. It is the source of Patience, the source of Love, the source of that Compassion which would not harm the smallest of the small more than the greatest of the great; which would bestow on enemy e'en greater care than that upon a friend; it remains immovable in Calm and Patience whatever storms may rage or enemies from without seek to invade. (*From The Book of Confidences* by Dhan Gargya)

THE FIRST STEP

In the ocean of worldly life man strives for happiness. His knowledge and experience of the past years of the present incarnation are consubstantial with the longings of his desires and ambitions, the urges of his senses and organs. Faith and religious feeling spring from and are subservient to the forces of his environment. Many men live in this state of waking life and their dream state is but an extension of their mundane strife and striving. Then death comes and the incarnation is over. Of such *The Voice of the Silence* says:—

> Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

The real nature of life on earth is not sought after by millions; they are either lulled into the belief that the mysteries of god and gods are not to be questioned or they accept blindly the dictum of the modern agnostics—"Not known so far."

In every age Gnostics have existed and in their dictionary the terms "unknown" and "unknowable" have no place.

The *Gnosis* is Theosophy; the Esoteric Philosophy is recondite, profound, vast, but man's mind and heart are fully capable of understanding its elementary principles. Those human souls who, hovering "o'er the stormy sea of human life," feel, as they grow "exhausted," that there must be a meaning to life, a purpose in the universe, a way out of this Cimmerian darkness, begin a search. Soon or late they come upon the teaching epitomized in *Isis Unveiled* (II. 124), that

> 1, everything existing, exists from natural causes; 2, that virtue brings its own reward and vice and sin their own punishment; and, 3, that the state of man in this world is probationary.

All life is probationary. The glimpsing of this truth is the beginning of wisdom. Study of and reflection on these three fundamental principles of human evolution test the enquirer's zeal, the seeker's persistency. If these three principles appeal to reason and the heart's instinct, what next? The notions of creeds, of customs, of scientific agnosticism and of materialistic psychology have to be abandoned. The seeker has to admit that he himself and no one else is responsible for the conditions of life, physical, mental, moral, in and through which he must struggle to emerge on the surface, where the sunlight is met. In this effort he will soon come upon the important truth given in *The Voice of the Silence*:—

> This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called "Great Heresy."

Be it noted that the acceptance of the fact that all life, and therefore one's own, is probationary, and the resolve to learn more, brings one to that stage where one recognizes that he is a pupil, a learner, and that the Master is within himself. Says H.P.B.:—

> The "great Master" is the term used by Lanoos or Chelas to indicate one's "HIGHER SELF." It is the equivalent of *Avalokitesvara*, and the same as *Adi-Budha* with the Buddhist Occultists, ATMAN the "Self" (the Higher Self) with the Brahmans, and CHRISTOS with the ancient Gnostics.

The overcoming of the defects born of personal and environmental knowledge, and the development which brings perception of the traps which ensnare the Ego by a disregard of the true philosophy of Universal Brotherhood—these cause the God in us to become our guide and friend. The Master within is patient to wait and watch for the awakening of the personal man; and compassionate to warn, to encourage and to guide him once that the personal man accepts the Master as the Inner Ruler. Study of and meditation on the nature of the Self bring the pupil and learner to the stage described thus in *The Voice of the Silence*:—

> The light from the ONE MASTER, the one unfading golden light of Spirit, shoots its effulgent beams on the Disciple from the

very first. Its rays thread through the thick, dark clouds of matter.

Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth. But, O Disciple, unless the flesh is passive, head cool, the Soul as firm and pure as flaming diamond, the radiance will not reach the *chamber*, its sunlight will not warm the heart, nor will the mystic sounds of the Akasic heights reach the ear, however eager, at the initial stage.

The personal man is enveloped by "the thick, dark clouds of matter"; through that envelope the Light penetrates because of loyalty to the truth perceived and faith in the Master within. However dim the rays which penetrate the jungle growth of animalism and the separative tendency of cold intellectualism, the pupil is appealed to undertake further exercises for his inner development. Flesh "passive," "head cool," Soul "firm and pure"—the achieving of these calls for arduous effort and takes the practitioner a long time. The flesh represents the urges of the senses and the organs; they are active in the personal man; they are in command; they rule. They are positive; they have to become passive or receptive. When they are active they heat the head, and confuse the thinking principle and enslave it. Only a cool head, a calmed mind, a tranquil heart, can control the flesh and make it listen to truth, to reason, to righteousness. To develop a cool head we need "the gentle breezes of Soul-Wisdom to brush away the dust of our illusions," *i.e.*, appropriate study to learn how to make the head cool. The Soul within is firm and pure and the strength and steadfastness of that Soul must be appealed to. This necessary appeal, made with faith and conviction, brings the response to our lower mind and makes it cool and concentrated.

It is indispensable that the learning aspirant and practitioner apply the basic idea of Occultism, that true growth is an unfoldment from within without. We have to grow as the flower grows, from inwards outwardly.

This prolonged exercise constitutes the first step in its completeness. It may take many years; it may take a lifetime. In attempting to learn the full lesson implicit in the taking of the first step, we are also learning that time has to be conquered. Not past, present and future, but only that aspect of the present which is the Eternal Now, need be our concern.

FIRE IN PARSEE TEMPLES

[The following is reprinted from *The Theosophist*, Vol. V, p. 247, for July 1884.]

Am I right in saying that the custom of keeping a fire constantly in Parsee Temples is to symbolise the immortality of the soul as well as the impermanent nature of man's mortal body? What is the real occult meaning?

Nausari Station. S. H. HODWALA

Note: In addition to the reasons given in the correspondent's letter for this custom, a few other reasons may also be mentioned.

1. The divine fire, which the Parsees are called upon to worship, is the divine fire known under the name of Atharvana-agni or Samvartak-agni to the Hindu adepts. This fire in the Cosmos is always blazing and is never, can, or will be extinguished. In order to indicate to the fire-worshippers of the Parsee faith that the fire which they worship is not the ordinary fire, this custom has been introduced.

2. Moreover, in ancient times, whenever it was thought necessary to worship this fire, an adept or a magian used to invoke it and attract it from akasa. But an adept, who could perform this difficult and dangerous operation with success, was not always ready to attract this divine fire for its worshippers. Hence, when once the heavenly flame was kindled by a real adept by his occult power, it was kept up for a considerable length of time without being extinguished.

—*Ed.*

WHAT IS MAN?

EVOLVING ANIMAL OR UNFOLDING GOD?

In the rush of modern civilization the deciding of fundamental philosophical questions is generally put off—"until there is more leisure time," as is said. Many of us change our opinions with the latest book we have galloped through, without bothering to think for ourselves. Therefore ours cannot be expected to be a highly philosophical age, for we are primarily concerned with outside sense impressions and their analyses. We pride ourselves on being scientific, but do we know what life is and what its purpose? Not only do the solutions of such fundamentals elude us, but we do not even take the trouble to find out if such questions have been solved in other ages, by other peoples; for are we not, according to our own belief, the most advanced thinkers of all times? Modern psychology observes and catalogues the several relationships which can and do arise from the interplay of physical acts, emotional strains and mental activities, but fails to perceive that there is a Thinker, a Chooser, who can and should be the controller of those faculties and powers. Instead we get lost in the ever-extending or contracting horizon of the infinitely great or the infinitely small. We are, therefore, without a centre or pivot. The ancients used the law of analogy and correspondence to solve such problems. Let us try to do the same.

Consider a universe, a solar system, a cell. Does not each of them have a centre? Have they not sprung from one single source? A cell has its nucleus, a centre of finer or more sensitive matter. The nutritive and all the formative and functional processes consist of outflow and inflow, of flux and reflux, of inspiration and expiration, to and from the nucleus. Does not man correspondentially breathe in and breathe out; take in food to transform, absorb and expel? Surely the sun, by analogy, is the nucleus of our solar system, and does not our small solar system, together with other suns and their probable attendant planets, revolve around a central Sun?

Then coming to the realm of thought: Civilizations are built or destroyed by men's collective thinking. Where have the former glories of Mesopotamia, Egypt, Greece and ancient Rome vanished? Was it not found during the excavations of Troy that as a city it had been built, destroyed and rebuilt several times in succession? Then what of ourselves as men? Have we no centre? Are we not also building, destroying and rebuilding? Do we not revolve around our fixed ideas? How then can man consider himself to be unique, with no nucleus or pivot to which can be aggregated his experiences and the results of the lessons he may have learnt? Is there no continuity for man? This seems hardly a reasonable position to assume, in the light of analogy and correspondence as well as the codified teachings of great thinkers, who state that man is, in fact, a continuing entity, who has lived and will live many lives on this earth. H.P.B. has said of the doctrine of reincarnation that it was

> believed in by Jesus and the Apostles, as by all men in those days, but denied now by the Christians. All the Egyptian converts to Christianity, Church Fathers and others, believed in this doctrine, as shown by the writings of several.

She calls pre-existence "the oldest and the most universally accepted belief from an immemorial antiquity."

Because we do not take the time and make the effort to consider our position, we continually delude ourselves into thinking that the panorama of sense perceptions constitutes *life*. We seek that which is pleasant and neglect the pursuit of that which the *Kátha Upanishad* terms the opposite—the *better*. Most of us may, therefore, be classified as the living dead. We do not heed the words of Jesus to his disciples, that they should come out from among the sense-driven masses and be separate, *i.e.*, awakened and heedful to the dictates of the Inner Ruler.

As a matter of fact it requires very little effort, indeed, to realize that our bodies which con-

tinually change, our emotional likes and dislikes restlessly surging, and our kaleidoscopic thoughts, bright, morose, independent, servile, courageous, cowardly, stubborn, placid, concentrated or confused, are not the *man*. Sometimes the man is able to control and steady these several instruments of his which may run like wild horses or resist obedience like stubborn asses. What has Madame H. P. Blavatsky to teach on this subject in her presentation of the Ancient Wisdom? First, that the Aristotelian concept which has virtually hypnotized Western thinking for centuries, that man is an evolving social animal, is incorrect. In its stead we must consider the Platonic concept that man is, in fact, an unfolding *god*. Does not man appear as a god to the lower kingdoms? Does he not have all the powers of the lower kingdoms plus the capacity to choose? He may find that he is tigerish; but, whereas the tiger cannot become gentle, the ferocious man may make himself mild. Did not Jesus advise his disciples to be as wise as serpents and as gentle as doves? Man has the power to rule wisely or to misuse the lower kingdoms. In fact he is a small universe, governing countless living beings who are dependent on him for their good or ill fortune, their health or disease.

But is not the thought that he is a universe in a sense a separative one? After all it is *his* little universe—his, separate from all others'; therefore it is definitely a form of selfishness.

The philosophy of Theosophy endows every atom with every potentiality of life. It regards nothing, absolutely nothing, as inorganic or dead. The potentialities in a particle of "inanimate" matter may seem almost entirely dormant, but the process of awakening is going on in every thing. Therefore all units or monads are essentially correlated, from the lowest of organisms up through all forms and gradations to man. Self-consciousness or reflective consciousness, however, belongs only to man, because his higher principles are somewhat activated, whereas in the lower kingdoms they are dormant. Just as the next great advance for the animal kingdom is to reach the stage of self-consciousness, so there must be a higher stage for man, the eternal pilgrim, the monad who has gathered to himself innumerable experiences through æons of time, slowly unfolding his latent potentialities through form after form of matter. Hence the term the "eternal pilgrim"; hence the teaching that man is an unfolding god.

The eternal pilgrim, man, must, therefore, not only make the effort to visualize that there must be a "beyond," but must strive towards it. The present state of our self-consciousness is definitely separative and selfish. The next higher stage is to unfold a sense of interdependence and unselfishness. To this end man must strive and be reborn or regenerated. In Mr. Judge's words:—

> The *Manasic,* or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as a result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upwards is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite Eternal Sat or 'be-ness.'" The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach....The original *Monad* has locked within it the potentiality of divinity.

Because of his potentialities and growing power, his godlike nature and his connection with every department and division of Great Nature, man binds or frees himself by and through himself. The eternal pilgrim is on the path to "All-knowingness," the perfection of knowledge, the possession of which confers the power of action upon any and all departments of manifested Nature. But to reach this highest place of "All-knowingness" the highest motive must prevail in all our thoughts and actions, life after life. The potentiality of divinity is locked up within us because the "*Mind* is the latent or active potentiality of *Cosmic Ideation,* the essence of every form, the basis of every law, the potency of every principle in the universe." Human thought is the reflec-

tion or reproduction in the realm of man's consciousness of these forms, laws and principles. Hence man senses and apprehends Nature just as Nature unfolds in him. On the higher planes of consciousness, however, the law of progress is said to be absolute, for knowledge and power go hand in hand with the service of humanity. Therefore if anyone succeeds in reaching the next rung of the ladder of self-conscious being, the "beyond" for present-day man, the whole race of men and the lower kingdoms as well are benefited. The Great Masters, the Custodians of the Ancient Wisdom today termed Theosophy, are by motive, development and achievement almoners of the divine. And this aim and this purpose is surely what Plato meant by terming man an unfolding god.

THE SMALL BEGINNINGS

A LESSON IN KARMA

Every action has within it the germ of life. It is the effect of feeling-thought and contains within itself the seeds of further effects which, given the right soil, will blossom forth in due course. And the soil is conditioned partly by the actor and partly by the environment in which he acts, since no man acts alone in a vacuum.

In the *Mahabharata*, the great epic of India, we have many examples of small actions which resulted in disastrous effects—for instance, the story of Nala and Damayanti, already told in this magazine. Another concerns Bhishma.

One of the most important figures in the *Mahabharata* is Bhishma, the grandfather of Arjuna and his brothers, and also of Duryodhana and his brothers. His character is beyond reproach; he stands for integrity, strong will and devotion to duty to an almost unbelievable extent. Yet he sides with the evil Duryodhana, while his affection is for Arjuna and his brothers. In spite of knowing that the great war which is forced on the Pandus is wrong, and that Krishna, whose greatness he recognizes, is on the side of the Pandus, still he leads Duryodhana's army. While he leads it the Pandus cannot win. They know this, and one evening, when the battle has ceased till the following day, they go to him and ask him how he can be killed so that they may win the war. Strange as it may seem, he tells them of his vow that he will never fight anyone born a woman.

Many years ago Bhishma had captured three princesses to be the wives of his half-brother, but one princess had been already betrothed to another prince. Hearing this, Bhishma sent her to him. But the prince returned her to Bhishma with the remark that as she had stayed with him he no longer wanted her. The princess begged Bhishma to marry her, but he refused owing to his vow of celibacy. (He had taken this vow in order that the children of his father's second wife could become heirs to the throne.) The princess was so angry that she went through great austerities until she won a promise from Shiva that in her next birth she would be the means of killing Bhishma. She then made a pyre and burnt herself to death. She was immediately reborn; changing her sex, she had become a man and was now fighting with the Pandus.

Bhishma told Arjuna that he should place this man who was a woman before in front of him in his chariot, so that when Bhishma saw him he would not fight. Then Arjuna would be able to kill him. At first Arjuna refused, but at length agreed; and on the following morning, with the young warrior before him in the chariot and with Krishna as charioteer, he drove towards Bhishma. When the grand old man saw who was in the chariot he dropped his arms, and Arjuna's arrows pierced him.

But he did not die at once, for his time was not yet due. Pierced all over with arrows, his body did not touch the ground when he fell; and there he lay on his bed of arrows till the auspicious time for death arrived, teaching all who came to visit him. Another became the commander of the Kuru army, and in time the Pandus won the fight.

Just as in muddy water the mud in time sinks to the bottom, leaving the top water clear, so with tradition, for which Bhishma stood. There is the good side of it and the bad. The good has

to be withdrawn from the dregs, freed from it, and then learnt from, as the Pandus learned as they listened to the grand warrior-grandfather as he lay dying. Krishna told them that such wisdom would not be heard again for many an age. Yet why did he work for the Kurus? Why did such a character take his vow of celibacy and renunciation of the throne in order to please his father? Why did he not forsake Duryodhana when he knew that he was using unlawful methods, cruel and unjust? The sacredness of a vow is emphasized all through ancient literature. Again, he let himself be killed, and thus let the Pandus, against whom he was fighting, win the battle!

Is it because tradition dies hard? It is hard to understand the inwardness of Tennyson's well-known words, "The old order changeth, yielding place to new," unless one can grasp that true change is rooted in the old and is a growth from within, and in the process the new growth has to free itself from the old, which clings and fights. Can one say that Duryodhana's complaining to Bhishma about his leadership freed Bhishma from his allegiance and made it possible for him to retire before his death-time? If so, we have another example of small things leading to great consequences.

Examples can be multiplied, for the great Law of Karma governs all life. Says H.P.B.: "Verily there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or in another life."

THOUGHTS ON "LIGHT ON THE PATH"

III.—THE DISCIPLE

The disciple becomes such not by being forced like some hothouse plant, not by being spoon-fed by some benevolent master, but through his own self-induced and self-devised efforts. He has learnt to control his passion-desire nature, so that he is no longer swayed by his emotions. His tongue has lost the power to wound, so that no matter what injustice or humiliation he suffers, not only does he not retaliate or feel angry, but he has *lost the power to do so.* At first sight this may appear weak and cowardly to many, but it takes far greater courage and strength to submit to injustice with equanimity than it does to take up the cudgels in one's defence! Yet, although he will not fight with another in his own defence, he is bold in his defence of the weak and the persecuted. In fact, his heart has become like "the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for [his] own throes and sorrows." (*The Voice of the Silence*, pp. 65-66)

It is only when the aspirant has done all this and more that he may be considered as a disciple treading firmly the Path. And then, having reached this stage, there is still further work for him to do. First, knowledge has to be acquired; and, secondly, as it is acquired it has to be passed on to those who hunger for it.

Knowledge can be acquired in many ways. The first and most obvious way is to go to the writings of H. P. Blavatsky and W. Q. Judge. Here we have a vast fund of wisdom and practical instruction in Occultism with its underlying ethics—a veritable feast for us to partake of. But we have to energize ourselves to partake of it. As the saying goes, "You can take a horse to the water, but you cannot make him drink." *The Secret Doctrine* gives hints and clues that would solve the confusions and perplexities of many a physician, psychologist and scientist. But it is hard for such as these to widen their outlook and their hearts. How much does the psychologist know of the astral body and the effect on it of anger, jealousy and fear, or of the effect of one person's magnetic mental and physical emanations upon another? How much does the physician know of the constitution of man, or of the intimate connection between the human frame and the elemental forces of Nature? How

much does the scientist know with certainty of the age of the earth and man thereon? All this, and much, much more, is to be found in the writings of H.P.B. It is there for us to learn and use. But, as the Teachers of Occult Wisdom have always stressed, it must be used for the spiritual and moral advancement of mankind, and not for selfish purposes.

Light on the Path says: "Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this." We all have these inner senses, corresponding to the outer ones, but in the majority of men they are not yet operative. And it is well that this is so; for, if we could read the secrets of Nature and the thoughts of men, could we be sure that we would never use this power for selfish purposes? It is an occult law that no power should ever be used for personal gain. If it is so used the disciple has to face the consequences and the power is lost. Hence the need for strict training in discipline and self-purification before one can enter the Path. Regarding the use of the inner senses, it must be understood that this is not the clairvoyance and clairaudience practised by mediums. If the disciple is inclined towards mediumship he has to overcome his tendency before he can develop in the true spiritual way.

In the next paragraph of *Light on the Path* it is said: "Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this." But when this has been achieved, when we have risen above the pairs of opposites—heat and cold, pleasure and pain, sorrow and joy—where are we to look for these "holy ones"? Some have rushed off to India, to Tibet, thinking that there they will at last find the Masters who will feed them with the Ancient Wisdom and turn them out in a short time, with very little effort on their own part, as fully-qualified Adepts. It is not so that the "holy ones" are found. We are told that the Masters are always watchful and waiting, ready to help those who are in earnest in their desire to purify themselves and acquire wisdom so that they may be able to serve humanity. One of the most heartening teachings is that *when the pupil is ready the Master will appear*. But the pupil must first be ready, otherwise it would be like expecting a mathematician to teach higher mathematics to a boy who had not yet mastered the rudiments of arithmetic.

The passing on of knowledge as it is acquired is another of Nature's laws. Motion is eternal and ceaseless, or the wheels of life would cease to turn. We can see this law in operation all around us: food that is not eaten rots and is wasted; stagnant water stored in a vessel becomes foul and useless. The miser who hoards his money benefits neither himself nor his neighbour. The same rule applies to knowledge—it must be passed on. Many will say that they do not know enough to teach. This is false. The sun shines and the whole world is bathed in glory. But in a dark room where no other light is available, even the humble candle is welcomed with delight. The majority of men are like people groping in the dark, searching for light, and even a tyro in Theosophy knows more than they. The words "Karma" and "Reincarnation" are gradually becoming household words, yet there are many who chafe at the apparent injustice in the world. And again, there are many whose problems would be solved by a knowledge of the Three Fundamental Propositions of Theosophy, no matter how slight that knowledge might be.

In conclusion, we see how *Light on the Path* first of all tells the aspirant what preliminary work he himself must do before he is ready to enter the Path; then it shows the treading of the Way; and finally the disciple is told that just as he has received, so must he give.

> Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness. (*The Voice of the Silence*, p. 39)

A STRANGE NEW DRUG

The *Daily Mail* (London) of January 10th, 1957, gives an account of a series of experiments to test a strange, new drug, LSD 25 (lysergic acid diethylamide), alleged to "take the human brain to uncharted levels of consciousness." Mr. R. H. Ward, author and broadcaster, submitted himself as "guinea pig" for these experiments, which were carried out in a small hospital near Bristol.

The effects were startling. When Mr. Ward, sturdy, bushy-haired man of 44, looked into a mirror, he thought his face was changing into one he recognized as his own when he was a child of six, and, at the same moment, it was becoming the face of a man of 80; and yet, it was himself again. There were other effects also. In Mr. Ward's own words as reported in the *Daily Mail*: "I felt as though self and body were separating. ...I thought of drunkenness, sickness, delirium, yet it was none of these things." There was also a mental change: "I found I could think of several things at the same time and with astonishing clarity. Time and duration became meaningless." He was able to "see" sounds and "hear" colours. He experienced "a supreme awareness of every detail of every object, a sense of knowledge of time past and future." The 12ft. by 10ft. room with cream walls, orange curtains and single bed ceased to exist as such.

> It was not like dreaming, but going forward to a state of being much more awake.
>
> When I looked at the wall I saw, not plain cream distemper, but all the colours in it.
>
> I saw a series of patterns, continually changing, extremely beautiful and emotionally satisfying.
>
> I looked at my grubby grey raincoat, and saw blue, orange, red, white and black in it.
>
> I listened to a Mozart concerto on the radio. I found that I could hear every single instrument separately and concentrate upon it.

The drug produced hallucinations which were vivid, three-dimensional and, sometimes, terrifying. Usually an insignificant object or thought triggered them off. Under the influence of the drug "he was a spectator of a battle in the Trojan Wars and could describe in detail afterwards the shields, armour, crested helmets, the swords and the spears."

These experiences of Mr. Ward corroborate the statements of H.P.B. that (*a*) time is an illusion produced by the succession of our states of consciousness as we travel through eternal duration" (*S.D.*, I. 37 and I. 44); and (*b*) sound and colour are closely related to each other, so that it is not surprising that in his abnormal condition Mr. Ward could "see" sounds and "hear" colours. This phenomenon also occurs with many mediums and psychics.

The practical value of the drug is explained in the *Daily Mail* as follows:—

> In carefully chosen cases it is used in psychiatric treatment to release a patient's repressed childhood memories, the "black spots" of his early days, and to give him and his doctor insight into the causes of his neurosis.

Is this not a form of mental healing or hypnotism under another guise? The alarming thing about this new drug is that it opens a door to the astral region, the psychic world of supersensuous perceptions and of deceptive sights, dangerous in their perfidious beauty. (It is significant that Mr. Ward found many of his experiences "emotionally satisfying" and "extremely beautiful.") This amateur dabbling in the occult is far from being "harmless" as it is believed to be, for more than one reason. The obstinacy and the cocksureness of the modern investigator, who proceeds by his own methods of research without any consideration of what the knowers of old taught, even though he be well motivated, very often lead him and his subject into dangers unforeseen by them. H.P.B. warned: "Whenever the healer interferes, consciously or unconsciously, with the free mental action of the person he treats, it is—Black Magic."

IN MEMORY OF WILLIAM Q. JUDGE

April 13th, 1851—March 21st, 1896

[The following address was delivered by Robert Crosbie on March 21st, 1915. We reprint it from *Theosophy* (Los Angeles), Vol. X, pp. 129-134, for February 1922.—Eds.]

Fellow Theosophists:

As a student and worker with William Q. Judge in the early days of the Theosophical Society, I find it very difficult to speak of that personage in proper terms. It is not easy to give a comprehension of what that being really was, nor to bring to the minds of others all that may be present in my own mind from my own acquaintance with him.

It is well for us to consider that every great movement which has ever been has been instituted by some person or persons in the world; that these persons have terms or periods wherein they work; that there is a period in the life of every teacher when the great mission of his life can be fulfilled. Buddha was born, lived through his youth, and came to manhood before the hour of his mission struck. With Jesus it was the same. So with H. P. Blavatsky. If we understand her to have been one of the Masters —for, even if we think she was less than that, we must admit that she was very much higher in knowledge than the rest of the world—if she were, and I suggest what is not beyond the possibilities, one of the Masters masquerading in a mortal body, becoming in all things like unto us, then her mission must have occurred at some period of that body. The same is true with regard to Mr. Judge. There was the fulfilling of the early duties in life, and then the hour striking for that particular mission which was his.

The occupancy of the Judge body was not by birth, strange as it may seem. There is such a thing as an Ego leaving a body intact and habitable; and there is such a thing as another Ego, by agreement on higher planes, using that body which is still usable. If we know anything about the occult laws governing the entrance and the exit of Egos from bodies, we can understand that the Ego thus entering into a borrowed body would, of necessity, be a very highly developed being. In the case of William Q. Judge, there was the death, apparently, at the age of seven years of the child born to the family of Mr. and Mrs. Judge in Dublin; then was a sudden resuscitation, and a change in the nature of the child; the character, the mind, the operation of idea were all there, and from that time, a study and pursuit to fit the brain and body for the work that was to be done in later years.

H.P.B. and William Q. Judge were co-founders of the Theosophical Society in New York in 1875. In a letter where Mr. Judge stated the time of his first visit with her, he said it was not as a stranger that he came before her; it was not as the seeker after philosophies; but as if they had parted only the evening before; that he just desired to know what the work was to be; she indicated it, turned aside to her own work and left him to go on with his. That ought to tell us the story of what kind of a being he was. Mr. Judge was called by H.P.B. her "only friend"—her only friend. He worked with her from the beginning—the only one, of all those who followed her, who understood her; the only one who was absolutely true in his devotion towards her, and towards the Great Cause which she represented.

It has been said that there were two Masters who were the real founders of the Theosophical Movement and Society in that cycle marked by the ending of the first five thousand years of Kali Yug, which denoted a renaissance of spiritual inquiry and uplift to the minds of men, and when a sound basis must be given for the people of then and of the oncoming generation. We also know that H.P.B. and Mr. Judge worked together from the first to last, actually supporting each other in every way. These things go together. They were the two who represented those Masters in the world and put into operation what is greater than any Society—the Theosophical Movement, for every Society exists because of Theosophy, and not for any other reason

whatever. If it is true that we have to discern what we do not know by correspondence with what we do know, it would not be a far stretch to admit, that, perchance, two Masters were in the world working through ordinary human bodies.

As to Mr. Judge's place in the Great Movement, we may make our own deductions from a few considerations. America presents the greatest possibilities for the most advanced civilization. We are capable here of absorbing everything that is good in all the nations of the whole world; we have the advantages that a new country presents in a freedom from old existing institutions. We have reached the extreme confines of the western march of civilization, from which must be a rolling back of the wave that has come through all the centuries from the far East up to this point. There must be here, at the present time, those who are able to assimilate the knowledge that was presented; who have the courage and endurance to carry on the work; who recognize the nature of those whose will keeps it in being all the time. For, although those bodies have passed away as all bodies do, there yet remains the force, the knowledge, the very Presence of those beings who once occupied them.

In the recognition of those beings we should find a key to the whole Movement—a key to the philosophy which they delivered. It would open many doors to us which now are closed. Taking it merely as theory, thinking from that basis, reading with that idea in mind, applying with that thought, we would find knowledge springing up spontaneously within us; the real nature—our inner nature—would be aroused to a finer and higher perception; and we would soon know just what we are and our place in the great work. The nature of those Beings would then be open to us; the similar nature in ourselves, which we all possess, would then be in accord with those higher natures. Their very presence in the world was an opening to a great force—an opportunity for everyone; the force that flows from true spiritual perception and knowledge is there for everyone able to open his spiritual eyes even just a little, and follow the lines indicated.

Speaking of Mr. Judge as anybody might have known him—as a human being like ourselves—he was humble, unassuming, modest, strong, patient, meek, courageous, an organizer beyond comparison, with powers similar to those possessed by H.P.B., and never using them in any way but to smooth the path for those who desired to follow the road to knowledge. He was kind and patient, as we do not often find with tremendous forcefulness; he had extraordinary powers of organization, with a perception that could look into the very motives and minds of others, could see traitors around him, could read the hearts of those desirous of injuring him, and yet in all his intercourse with them, paving the way for them, remaining ever kind. For those who most injured him he had only this to say when friends about him spoke their denunciations: "Never mind what others do. Put no one out of your heart. Go on with the work you see. Work will tell in time, and all these follies of others—follies of ignorance—will fall to nothing. Then, when the time comes, we will all have gained strength; when those who have fallen away for a while come back, there we will be with open arms, as strong brothers, to help them find the path and smooth out the effects of errors that they have created through ignorance."

Left alone and unknown in America for eight years after the departure of H.P.B. for India, he waited until the time for his mission appeared. That time arrived in 1886, signaled by the publication of the *Path* Magazine, which ran until the time of his death, some ten years after. Article after article in that magazine from his pen points the way by which Theosophy may be made *practical in daily life.* He spoke continually in regard to the dangers of intellectualism—studying the philosophy intellectually only, without understanding it; showing how that will lead us into ambition, pride, and far, far away from any true advancement. He showed that the battle we all have to fight is within ourselves, and the enemy we have to face is the defects in our character; that the purpose of life is to learn, and it is all made up of learning; that everything which comes to us is capable of being a stepping-stone to greater heights, and if there are difficulties, then, the greater the opportunity.

No matter what difficulty confronts us, *if it confronts us,* we have the strength to overcome it; the very law of our being brings these two positions together. The one who confronts the difficulty, and the difficulty itself, are acccording to law, and no difficulty is insurmountable. He showed that what was really needed was a wider compassion for our fellow men; a recognition of the great Beings—the Masters—and working in accord with Them, putting all criticism, all judgment of others aside.

His was a wonderful knowledge, and his was a wonderful power; but we know—perhaps some of us do, at all events—that what was really the corner stone was rejected of the builders. That Being was soon neglected, and his works neglected by those who should have seen and known. The whole misunderstanding, which finally led to the disruption of the Theosophical Society, lies at that very point. H.P.B. and W. Q. Judge cannot be separated. They came together, they worked together, and they are together. Understanding this—that there was no link missing in the chain of those who worked in the Cause—constitutes the door that opens avenues of knowledge to those who seek. To imagine that knowledge can come in any other way than through the regularly developed channels is to make the greatest mistake. In that chain of being reaching from the very highest down to us no link can be missed; we cannot pass over the link immediately above us; that link must be understood before we can pass to a still higher one. So, while the philosophy recorded has been given out, its ideas spread throughout the world by different societies, each member needs to answer for himself the question—does he really *know* the truth of the philosophy—is he able to see from the heart out—does he know the straight line of communication, or is he merely following statements and claims made? The door for the Westerners is through William Q. Judge, just as the door for the world was through H.P.B. Those who fail in that recognition must fail in obtaining the benefits that flow from the great communication.

Let down like a drag-net into the world, the Theosophical Society first caught many different human beings—a small lot of humanity who were tried out in their various separate ways and directions with results that we have seen. Among them were some of vast ability and some who had vanity and the desire to lead; through them the great Movement came to be almost a by-word among the most intellectual of people, and instead of attracting the brightest minds, it attracted those who were credulous, who were unable to perceive a right basis or follow it. The old faults of their education were present, and there were none strong enough or wise enough to point out the true path for them. They followed the line of popes and priests and prelates and successors of kings, not seeing that *knowledge* cannot be passed on from one to another; that the way to knowledge may be pointed out and that those who follow the pointing should be very humble, instead of vain.

These phases still persist, but the hour struck for a truer formation. And do not imagine for a moment that that which is now was not foreseen. It was. Every single dissension that arose among those following the Theosophical Movement was known in advance; everything that exists Theosophically today was known in advance; the very step taken by this voluntary association of students was known in advance; long before the hour struck for that work to be done, the true path had been laid out. That the line *is* straight is possible for any student whatever to see for himself, for there is always the recorded history of the Movement in black on white, by those who worked in it, to check by.

There is, and there must be, a true path and a right direction. Can we imagine that the great Masters of Wisdom with all Their knowledge made a mistake in selecting those who were to represent Their ideas in the world? To imagine that is to doubt Their wisdom. Can we think that any better instruments were available? If we understand the power of the Masters, we would know that any instrument chosen by Them would carry out to the ultimate whatever mission to the world it was entrusted with, and in that carrying out there would be no false notes, no mistakes possible. The test of William Q. Judge is in the examination of his mission; the proof is

in our own use of what he gave us.

Would it be strange to think that he is still working with us? Would it be strange to think that H.P.B., as we knew her, is still working? That same great power is working; but for what? To create a great association? a following for some person? No; to draw a true line for those who are able to see at all; to keep the standard of Theosophy, pure and simple, undiluted, uncontaminated; to carry it *through* to the coming of the Great Messenger in 1975. For, whoever says to the contrary, the statement of H.P.B. and William Q. Judge was that no Masters will come to the West, nor send anyone, until that year. And, do we not know, that if it is our wish, we will come again into that work when the hour strikes for that Messenger? It is the power of our thoughts and the effects of our efforts which bring us into incarnation at any time. If we are ignorant, careless, ungrateful, selfish, we are swept into that condition which befits our power and action; but, if our power lies in a right perception and a right application of what we perceive—right action, we can come back when They come back. We can take ourselves to Them through our thought and effort; by perceiving what the work was; what the nature of those Beings, and following faithfully the lines that They laid down. But take no one's word for it; take only the records They have left.

The welfare of humanity is at stake. This great country, free as it is, will not long remain calm. We have seen in Europe the effects of long centuries of wrong thought and action, but in our own new country is the same selfishness; the same ideas prevail, even if not the same conditions, and the same ideas will bring about the same results. We have not the elements of solidarity here, nor a true philosophy that will aid us in rectifying the conditions that must result from a false basis. Yet there are an increasing number of good and sincere, true men and women, who desire to do the best for their fellow men, who desire to know all that may be known; by them the horrors of the future may be mitigated. It was said of Sodom and Gomorrah, if there were only a few true men and women the city might be saved; and so, if there are only comparatively a few strong, earnest men and women who see the true line for this civilization, who see the true purpose of the Masters, much that must come will be easier for our people. The salvation of this country is in the hands of those who listen, and *do*. On those who listen and do not do, or fail to do that which they see ought to be done, lies the gravest responsibility.

In William Q. Judge we had a true man—the kindest-hearted being that ever lived, patient, forgiving, strong, courageous, and with the wisdom of the serpent, the harmlessness of the dove. From my own point of view, I have never, never met such an one before. It is because of the memory of his sojourn among us in a mortal body that this meeting has been held; and that, by some who know just what he was, it is desired others may know, and others may take up the work which he laid down, adding their force to the great end of benefit to their fellow men. He lived for that. He works for that. Let us all do likewise. And, if we do, in a happier time and a higher civilization we shall know what our first step led to, rejoicing in that which it made possible. Such a civilization could have been here before, if men had opened their hearts to the Masters. Work for that. All true Theosophists work for that. They care nothing for their own progress, nor for any reward for themselves. To see their fellow men in better case, with better understanding, better results, a higher civilization, more rapid progress—gives them all the reward they seek.

If the passing of William Q. Judge shall help us to emulate his example, much will be done for ourselves, and the world.

IN THE LIGHT OF THEOSOPHY

In his inaugural address to the 44th session of the Indian Science Congress at Calcutta, Prime Minister Nehru made a remark which is of more than passing interest to students of Theosophy. He is reported to have said that the scientists of today were "perhaps overlapping the borders of morals and ethics." He added:—

> If science divorced itself completely from the realm of morality and ethics then the power man possessed might be used for evil purposes. Above all, if science tied itself up to the gospel of hatred and violence then undoubtedly, I feel, it has taken a wrong direction and that will bring much peril to the world.

This has been and is the real Theosophical position. Scientists devoid of sincere consideration for moral principles and *universal* ethics are not the friends of wisdom for all their learning and research. The principle of silence and secrecy which the Masters of Occult Science observe is founded upon profound moral principles —protection to mankind against the misuse of knowledge and of the power which knowledge gives.

Further, the Prime Minister appealed to the assembled scientists to value humility and to remember that

> somebody else may also have a bit of the truth: They or for that matter no people or no country have the monopoly. Truth is too vast to be contained in the mind of a human being or in a book, however sacred they may be.

How very like numerous expressions of the same thought to be found in the writings of H. P. Blavatsky!

These words of our noble Prime Minister bring to mind some great ideas expressed by one of our Theosophical Mahatmas in a letter addressed to Mr. A. O. Hume, the father of the Indian National Congress, in 1880. The great scientists of the ancient world, it was pointed out, were philanthropists, unlike the scientists of the 19th–20th century. No true scientist can disregard, or be neutral to, morality and ethics. Search for truth may lead a keen researcher to knowledge of forms, forces and faculties; if misused, these may prove a danger to the masses. If his own moral stamina be weak, he himself proves a danger to humanity by promulgating the results of his research. Such promulgation is not philanthropy; it is a subtle expression of pride and self-regard, on the part of himself, his branch of science, his colleagues, and his own nation and race. It was pointed out to Mr. Hume by the gracious Mahatma K.H. 77 years ago:—

> ...will you permit me to sketch for you still more clearly the difference between the modes of physical (called exact often out of mere compliment) and metaphysical sciences. The latter, as you know, being incapable of verification before mixed audiences, is classed by Mr. Tyndall with the fictions of poetry. The realistic science of fact on the other hand is utterly prosaic. Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to everyone and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask then...what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for *Man* as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them, and you are an ignoramus; deny them, a dangerous lunatic, a bigot; pretend to improve upon the theories—an impertinent charlatan.

And again:—

> Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or

profit, or the positivist who applies his intellect to proving that $+\times+=-$, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob Nature instead of enriching her, and will all, in the degree of their intelligence, find themselves accountable.

Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares.

The problem of the impact of science upon society, which recent scientific advances have raised, is discussed in the report of the committee on the Social Aspects of Science that was submitted to the American Association for the Advancement of Science. The conclusion arrived at is that

> there is an impending crisis in the relationships between science and society. This crisis is being generated by a basic disparity: At a time when decisive economic, political and social processes have become profoundly dependent upon science, the discipline has failed to attain its appropriate place in the management of public affairs....Any action taken now to assist the orderly growth and beneficial use of science will be of lasting significance.

The report lays down the general features which characterize the present state of science and its relation to the social structure of which it is a part. We are witnessing an unprecedented growth of scientific activity, stimulated by an increasing demand for the practical products of research, especially for military and industrial use. But public interest in, and understanding of, science is not commensurate with the importance that it has attained in our social structure. Science today is experiencing a period of rapid but rather unbalanced growth. Basic research, which is the ultimate source of the practical results so much in demand, is poorly supported and lacking in vigour and quality. Also there is a disproportionate growth of the physical sciences as compared with the biological and social sciences, for instance. Then there are the difficulties in connection with the dissemination of scientific information.

The report goes on to state that while the growth of science has to some extent improved the condition of human life, it has also generated new hazards of unprecedented magnitude. These include: the dangers to life created by the dispersion of radioactive materials from nuclear weapons; health hazards arising from man-made compounds used in foods and from the absorption of fumes, smogs and dusts created by industrial plants; the large-scale deterioration of natural resources; and the potential of totally destructive war. In this situation it becomes imperative to determine whether scientific knowledge and the forces and powers now coming under human control shall be used for human good or for purposes of destruction; for, if the benefits to be derived from them are great, the possibility of harm is correspondingly serious.

The need for action is serious and immediate. Scientists particularly should be concerned with determining how they should meet the situation, both as individuals and through organizations. The responsibility of scientists, that they cannot sit with closed eyes and a dumb mouth in the face of crucial situations, has already been recognized. What is needed now is a way to meet it.

It was reported in *The Christian Science Monitor* of December 11th, 1956, that a team of Scientists of the University of California had proposed the building of an electronic "brain" in the hope of finding the true fourth dimension. Dr. Robert Tschirgi, a physiologist in the University's Medical School, believed that man, handicapped by his limited ability to perceive the dimensions around him, might be unaware of the true nature of things.

H.P.B. has indicated that, as measurements of the exterior, there are but three dimensions of

space and objects, and no more, but that there are more characteristics of matter than those now familiar to man. She mentions that "permeability" is a characteristic of matter "which should be developed concurrently with the sixth sense"—"at the proper period in this Round." (*The Secret Doctrine*, I. 258)

Apart from differences of terminology or of conceptual emphasis, it is interesting to witness the ever closer approach of science to the basic tenets of *The Secret Doctrine*. Evidence develops almost daily which confirms the prediction that *The Secret Doctrine* would become the textbook of science in the 20th century. Physicists have been trying to explain some natural phenomena in terms of mathematical formulæ that are related to metaphysics rather than to physics. Among these phenomena are characteristics of matter in its aspect of energy. Thus their description of some characteristics of matter includes permeability. Seeing simultaneously both sides of a solid wall is an illustration of the possibilities.

Time, mathematically considered, is another fourth-dimensional concept. This concept has long engaged the attention of pure scientists whose mathematical conclusions have forced them to abandon the crude and limiting concept of past, present and future as inadequate to describe the flow of events through our narrow line of objective consciousness.

That Dr. Tschirgi and his associates are now preparing to translate this concept from the realm of pure to that of applied science is another step, an important one, in contemporary science's march toward the basic tenets of *The Secret Doctrine*.

Is it possible that science will be able to "crack" the time barrier just as it has the sonic and atomic frontiers? Will man be able to predict precisely coming events which cast their shadows before them, just as he can predict the action of the atom? We believe it to be entirely possible. If past, present and future are illusions and merge into the Eternal Now as Occultism has always declared and as science now positively assumes, then things to come must be predictable. That such prediction should eventually fall within the province of experimental science as it is being developed in the West may be another indication of what is implied in the phrase "Western Occultism."

Is it possible that what can be seen subjectively by the Seer may be objectively formulated by the physicist? If present experiments along the lines here indicated are successful, then we can expect revolutionary trends which will drastically alter the course of social development. Just as crime on the part of the individual is deterred by the glare of public knowledge, so predictable action related to society would tend to deter adverse social action.

Just as the possession of the atomic bomb by several nations seems to insure the existing truce, though it does not guarantee peace, so precise knowledge of the inevitable effect of a particular course would encourage conduct which could neutralize, if it did not reverse, an undesirable trend. Thus effects could be avoided which would be disastrous if they remained hidden in the future.

Are actions inevitable, then, because trends are predictable? Not at all. "Nothing is inevitable until it occurs." Trends would be predictable, but these are subject to modification and redirection by the application of knowledge. It is man who establishes the trend; it must therefore follow that it is man who can alter the trend. If present acts performed in ignorance are productive of painful and undesirable results, then a precise knowledge of the exact effects of such action will be an almost overwhelming incentive to redirect action and, to that extent, to change the trend of experience and hence to change the future.

Le Monde for December 8th, 1956, reports that Russian specialists are trying to perfect the method of painless childbirth by undertaking a more serious study of the physiological and psychological aspects of the problem. They recommend the increasing use of "direct and indirect suggestion," and, if that fails, of "inoffensive analgetics."

At the same time that one set of doctors is congratulating medical science on the great advance in painless childbirth by the improvement of anæsthetics and the use of hypnosis, another set of obstetricians is pointing to the rewarding figures of women who are having little or no pain in childbirth through natural means, without anæsthetics and with a "new" kind of education. The effect of fear and tension in augmenting pain during childbirth and the equally powerful effect of relaxation in mind and body are now well known to doctors and laymen alike. Labour pains can be alleviated, to a considerable extent if not completely, by banishing ignorance and fear from the mind of the prospective mother, and by teaching her exercises in relaxation. Not anæsthetized unconsciousness or hypnotic suggestion, but self-control and self-reliance, effort and will, on the part of the patient herself, endow the act of childbirth with the natural dignity of womanhood. Conquering at any level the impulses of the psychic nature—the impulses of fear in this case—is the business of human evolution.

St. Paul's observation, "The road to hell is paved with good intentions," is a pertinent commentary on the overconcern on the part of present-day doctors to alleviate the natural pains of childbirth through unnatural means.

It should be noted that at one time childbearing was as easy for the woman as it is in the case of animals. Even now pain in childbirth is absent among primitive peoples; it is intensified by fear among the civilized. "Nature had never intended that woman should bring forth her young ones 'in sorrow,'" states *The Secret Doctrine*. The curse of Karma was called down upon humankind "for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial gratification." (*S.D.*, II. 410)

Addressing the special convention of the Madras University held on the occasion of the University's centenary celebrations, Dr. Radhakrishnan brought out some important truths. He stated that the disorderly and bewildered condition in which the world found itself today was a reflection of the state of our own minds. "That points out to us that our minds are not tidy."

Theosophy has always stressed that there can never be world improvement without individual improvement; that confusion, discord and wars in the world outside are but the outcome of the archetypal conflict—the conflict between the self of matter and the Self of Spirit within every single human being. We need to educate the individual and make him aware of his own responsibility. Most of our problems would be solved if an understanding of our own true nature were gained and acted upon.

Dr. Radhakrishnan further pointed out that "just as we study the literary, artistic and intellectual traditions of our people in the universities, so must we study the spiritual accomplishments and the great achievements for which the saints and scholars of the world are responsible." Will our universities pay due attention to this?

Here are some other pregnant words of the Vice-President:—

> What we want today is not merely theoretical knowledge, but a true deep insight.
>
> We are so dominated by the effects of science and technology that we begin to think that science and technology are all.... After all science is not opposed in any manner to philosophy and religion. They are different ways of approaching the same truth.
>
> It is man who is greater than the atom which he splits; he is greater than the machine or the hydrogen bomb which he makes.
>
> It is necessary for us to realize how hypocritical we are. We talk big and act low.... So long as we have pride, egotism, superiority and so long as these lurk in our minds, we cannot regard ourselves as truly religious people. Religion must show itself in the work or deeds that we perform. We should look on service to humanity as the highest goal.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary
A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
The Voice of the Silence
Five Messages
Quotation Book

By W. Q. JUDGE

Vernal Blooms
The Ocean of Theosophy
Letters That Have Helped Me
Echoes from the Orient
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali
An Epitome of Theosophy
The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher
Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path
Through the Gates of Gold
Because — For the Children Who Ask Why
The Eternal Verities
The Laws of Healing — Physical and Metaphysical
States After Death, and Spiritualistic "Communications" Explained
Cycles of Psychism
Moral Education
Index to The Secret Doctrine
The U.L.T.— Its Mission and Its Future
The Book of Confidences
Hypnotism — A Psychic Malpractice
The Dhammapada
What Is Theosophy?

U.L.T. PAMPHLET SERIES

Pamphlets by Madame H.P. Blavatsky

Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLVth Volume
The Aryan Path—Bombay—XXVIIIth Volume
The Theosophical Movement—Bombay—XXVIIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U.L.T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

U. L. T. LODGES

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